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VOL. III. JUNE, 1906. NO. 1.

IMMIGRATION AND THE NEW ENGLAND CHURCHES.

BY REV. JOEL S. IVES, SECRETARY OF THE MISSIONARY SOCIETY OF CONNECTICUT.

THERE is not a church in southern New England that can maintain itself by accessions from the native stock. If the child, the parent and the grandparent—three generations—are counted, not one quarter of the population is of Pilgrim parentage. A Mayflower Society will soon be an impossibility. Founders and Patriots have a past but a very restricted future. Boston is the largest Irish city in the world. Italian New York is as large as Rome.

Strictly speaking there are no natives. The Mohegan church on the beautiful banks of the Thames was organized for the Mohegan remnant and still counts "natives" among its lessening numbers. The census of 1900 enumerated 153 Indians in Connecticut. Immigration settled America and through all the years as now contributes not only to the population but to the development of the nation. The struggles and discipline of the Sixteenth century which made possible "the selected seed" which planted this new land during the Seventeenth contribute a page in the history of every European nation intensely interesting and of momentous import. It tells us of the Huguenots and the German patriots, the Covenanters and the Puritans, the Swiss mountaineers and the Dutch lowlanders, the followers of Gustavus Adolphus and the soldiers of William the Silent.

In 1850 the population of the United States was 23,191,876. An equal number of millions has been added through immigration, more than half of which has been added since 1880. Immigration scents prosperity. After the Civil War our spreading prairies, our trackless forests, our mines to be developed, our railroads to be built, our manufacturing helpless without more

hands, filled the steamships and stretched many a new keel in the ship yards. This tide reached its flood in 1882 marking almost the 800,000 line. From this date there was a general decrease, 1892 was an exception, till in 1898 the record was 229,299. Meantime the percentage of foreign parentage in New England changed from 30 in 1870 to 48 in 1900.

Two facts must be borne in mind regarding this earlier immigration, first, that it was chiefly from the same Teutonic strains of Northern Europe which settled America and secondly, that these sturdy, thrifty, intelligent, religious people spread themselves over our Northwest and our Southwest, so that the census of 1900 made North Dakota the most foreign state in the Union. Germany furnished the largest contingent of this multitude and Ireland the next. The mouldlng, amalgamating, fusing, assimilating forces of our civilization have wrought great changes. Nobody asks his neighbor who his grandfather was, nor even who his father is. There are at least thirty-three different nationalities represented in the membership of the Congregational churches of Connecticut. The number of pastors of our churches who were born of foreign parents would surprise anyone who has not considered the matter.

Since 1898 the increase in immigration has been rapid and the scources have immensely changed. The profile line showing these facts has hardly a break in its steep ascent, 1904 was slightly below 1903 but 1905 has far outstripped 1903, and so far 1906 is still ahead of 1905. Immigration is no longer counted in the hundred thousands but in the millions. The official figures for the year ending June 30, 1905, were 1,026,499, while for the calender year the number is 1,066,000. March–June, 1905, was a phenomenal period registering a total for the four months of 503,976, but March 1906 registered 133,245 or 6,313 more than in 1905.

It needs no argument to prove that these are immense numbers in spite of the fact that the percentage to our total population may have been larger in periods when our numbers were smaller. It concerns us also where these people came from and where they go after landing on our shores. We have territory enough. Montana could accomodate the entire peoples of the globe and generously give each family of four a quarter acre lot.

No one would be crowded and we have bigger states than Montana. The trouble is these incoming millions do not scatter over the land. They congregate on the Atlantic coast. The most foreign state in the Union to-day is Massachusetts with Rhode Island and Connecticut close behind.

Immigration problems as they affect New England must take cognizance of this undue proportion of "the strangers within our gates", the sources from which they come and therefore their character, their needs and the inevitable results therefrom. Resultant duties and oppurtunities to the churches are inevitable and increasingly important. Foreign missions at home never offered a larger or more hopeful field in any period of time or in any land. To pray that "doors may be opened" for the messengers of the cross is an anachronism. The doors are off their hinges! Pentecost can be more than duplicated in New England. There is not a known language which is not spoken between Aroostook County and Long Island Sound. More aliens went into Massachusetts during 1905 than into the vast territory between Wisconsin and Alaska. In a score of New England places three quarters of the people are of foreign parentage. By the last census five cities had a larger percentage of foreign parentage than New York City, Chicago or San Francisco. Fall River was 86.1. It is larger today. Gregorian chants and Hebrew synagogues and Sunny Italy have new meanings in the face of such facts.

What are the sources of this immense Volkerwanderung? It is no longer Northern Europe which is being depopulated. Southern Europe, Italy, Austria-Hungary and Russia, can tell where these peoples come from. During 1905 25 per cent. came from Italy, 26 per cent. from Austria-Hungary and 16 from the Russian Empire. Unfavorable conditions both in church and state have contributed to drive them from their homes. Poverty stares them in the face. Illiteracy is far too common. No doubt pictures of Utopia beyond the sea have deceived some and a share of blame is to be fixed upon the greed of the steamship companies but those who are here furnish the great argument for an increased immigration. These people as a whole are ignorant of New England traditions and too often estranged from every form of church and state. Nominally they are of the Roman, Greek

or Hebrew faith but practically, with but few exceptions, they are as the Jewess said, "Nuttings:" "I'd rather he'd be Christian, than be nuttings"! she declared.

Protestantism has not been unmindful of these opportunities and obligations. The gospel is preached in not less than twenty different languages in the United States, such churches being scattered from coast to coast. But as McDuff said of "Missions" long ago "We are only playing" at the enormous problem. We do not yet grasp its proportions.

First of all, there needs to be a readjustment of Scripture interpretation. Perhaps the most familiar text is "God so loved the world". But how narrow is our interpretation of the word "world"! Of course it means the Anglo-Saxon but does it mean the Latin, the Slav and the Hun? Does it mean the Bohemian, the Russniac, the Lithunian, the Sicilian and the Polack who has bought up a "deserted farm" or works in the shop or lives on the side street and proposes to attend your church and perhaps be a member of it? Will you share your seat in church with him? Why not? Did not Christ die for him? Is not God his father? Is he not, therefore, your brother? A like question was a wall of separation between Peter and Paul, and Paul's solution is our salvation today.

Fortunately these people are anxious to be Americans. There are not as many newspapers in foreign languages in the United States now as ten years ago. Ethics and education play a large part in the affair. Our common school system is a boon whose value we do not perhaps appreciate. In a school in Hartford, where the constituency is "foreign", a visitor noticing this fact said, "I wonder how many of these scholars are Americans. Please raise your hands". And altho the native born was the are exception every blessed little hand in the room went up! The Hebrew and Italian boys and girls in our public schools are taking the prizes and winning the highest rank. The public school is a great leveler. What we must make sure of is that it will *level up*. These incoming millions pay but a small fraction of the school cost, while they furnish the big majority of the school registration. Here is the rub.

Public sentiment needs to be guided. There is a prejudice against "the foreigner" which is unjust and unreasonable. We

do not object to Kosciusco, Chopin, Paderewski, Modjeska or Mme. Sklodonski Curie as Poles, nor to Kossuth as a Magyar, Nicola Tesla as a Croatian, John Huss as a Slovak, nor to Marconi as an Italian. But the Pole or the Slovak or the Ruthenian in concrete form presents another phase. It is the alien at first hand that compels attention. Dr. F. E. Emrich, Secretary of the Massachusetts Home Missionary Society was born of German parents in New York and well remembers how the iron entered into his soul as the boys called him "Dutchy". "Dago" rolls very easily from out lips but the Italians had a literature, art and culture before the Anglo-Saxon could record their ancestry. Who knows what the bright, versatile, aesthetic, eager, Italian boys and girls will bring to pass in this new land?

Beyond all else it is the work of the churches. It is the especial opportunity of the young minister. The constituency of the immediate future is not the "old guard". Like the G. A. R., that constituency is a vanishing quantity. More and more the people to be preached to, the children in our Sunday schools, the membership of our churches, are to be of some other than New England stock. In every large center the native death rate is larger than the birth rate while every where the alien birth rate is far beyond the death rate. We are not dealing with theories but with patent facts.

There are more than two hundred localities in southern New England where regular work is done in at least fifteen different dialects. An intimate knowledge of some of the modern languages is perhaps of more value to the graduating minister than the "speaking" acquaintance he may have with Hebrew or Sanscrit. Immigration has forced this practical problem upon many a rural community. That the Gospel has reached thousands of these "strangers" is the very proof and the incentive to be urged. Double tongued ministers, or rather polyglot ministers are demanded. But of course the especial hope is with the children and therefore the problem must be studied from the point of view of the child. In the South Church of New Britain, Connecticut, there are not less than twenty nationalities represented, while as you walk the streets of the city eight out of ten are of "foreign parentage".

New England grit plus grace is equal to this problem. The

Church of Jesus Christ is in the Kingdom for "such a time as this". It is not of chance that these millions are flocking here and congregating here in New England. It is part of the Divine plan. And as always with God's plans the human element must be considered.

Proud of our Pilgrim heritage,
Glad in the conquests fought and won,
We face the future confident,—
The victory ours through Thy dear Son.

THE BOYS' CLUB IN IT'S RELATION TO THE CHURCH.

BARRETT P. TYLER.

TO the Christian minister to-day entering upon his work in the city parish comes many problems which thirty years ago were unknown. Along with the work of a pastor proper, of ministering to the spiritual needs of his congregation, come other labors of not much less importance. Demand is made upon him to care, not only for the Sunday school, prayer meetings, ladies' societies, girls' organizations, and the large number of other departments connected with a modern Church, but that he extend his care to even the small boys of his congregation as well. This care is not limited to their spiritual training in the Sunday school once a week, but has extended itself to the developing of the small boy in a manner calculated to be of equal importance and worth with the Sunday school, though along different lines. Here his aim is not primarily the religious instructing, as we commonly understand the term, but aiding the boy to bring out the best in himself by setting before him by example and practice the highest standard of manhood for his daily life. This work has been delegated to what is known as the "Boys" Club. Our work as pastors is therefore to extend beyond its former limits, into the practical training and instructing of the parish children. Nor can we for a moment say this work is less Christian than that of the other phases of Church life, since it is the sowing of seed of

honesty, of self-respect, of virtue, and of manliness, which in after years is to bring forth a hundred fold. Failure to make use of this work, is allowing a most valuable opportunity of gaining a stronger hold on the youth, to pass by, a failure to lead the boy into a life where the highest standard can make his ideal.

The first boys' club was formed in the fall of 1878 by one of the ladies connected with the Wilson Mission at Tompkins' Square, New York City. It was an experiment undertaken as a kind of last resort in dealing with troublesome boys. The only demand made upon the boys was respect and courtesy to all. No discrimination was allowed as to condition family or belief, the whole aim being to teach all the boys to be good citizens. After seventeen years of existence the average attendance was over 250 boys a night; and this fact alone is an indication of the success of the plan. Classes have been carried on in singing, writing, book-keeping and modelling, and a penny savings bank is in active operation. These, are branches not common to all clubs but have been successfully operated here. Since that first club hundreds of clubs founded on the same principle have been established in our large cities,—Boston alone in 1903 reporting 30 clubs—and with membership running into the thousands.

Now from this Tompkins' Square Boys' Club idea have developed clubs much like itself, though differing in several particulars, according to the opportunities presented. Take for instance the "Avenue C Working Boys' Club" New York, formerly called "The St. George's Boys' Club." Its aim at first was merely to offer attractions which would tend to keep the boy off the street, but such marked success attended an experiment of having a class in type setting, and carpentering that it was determined to concentrate all energies on teaching these two trades, which is done under supervision of competent instructors. But our problem is rather this: Can the minister of the small city parish use the Boys' Club in his own Church and for the boys of that Church, thereby developing the manlier qualities in those boys and at the same time bringing them into closer touch with the Sunday school and Church? Can this not be made a useful means of reaching a certain class with which he would not otherwise come in touch? Even though he have at his disposal only a limited space and few conveniences for such work, we believe

such an undertaking can be so conducted with helpul results to the boys and to the Church. And in pointing out methods for such a work, perhaps nothing better can be done than to relate the writer's experiences during the past year, with boys' club work at the First Congregational Church of Danbury, Conn. The town of Danbury has a population of 18,000 and the First Church a membership of 600. The class of boys found is not different from that in any community, presenting the usual varieties of social rank and home training.

At the outset two things were noticable : first, not all of the boys of the families in the Church were attending Sunday school and second, that, on Saturday nights these boys could be seen on the streets running here and there. To meet these two needs —bring them into Sunday school, and on Saturday nights keep them off the streets--was our aim ; though at the same time to do all we could to develop them for lives of usefulness. The basement of the Church, together with a small room leading off from it, were to be our club rooms ; and here we assembled some twenty boys on the first night, more to see how they would take to the work than for permanent organization. After they had worked off a certain amount of that excess energy, always present, we meet in due course to make plans for the future club.

A debating society was proposed, but that soon fell through. Other features of club life were suggested but all were equally rejected until one of the boys jumped up and said "I move we have a Boys' Republic, and have a jail and Chief of Police"—instantly they were all up yelling "I say so too." With a promise that we should try to have such a republic the meeting of the first night closed.

At this time the workings of the "George Junior Republic" came to my notice and in it I found what I was looking for,— A Boys' Republic, modelled after our own federal Government, with its own President, Cabinet, Congress, Judiciary, Citizens. and last but far from least in the boys eye, "Chief of Police", This became our model, though of course we could imitate it in only a limited way since we did not live day by day with our boys, but met them only once a week and then for two hours on Saturday night, between the hours of 6:30 and 8:30 o'clock. It was rather the underlying spirit of *self-government* and control

that we aimed more especially to follow in the George Junior Republic. Already a great step in advance had been taken by the boys at the outset, feeling the Republic was of their own suggestion, and with this feeling went one which made them responsible for its success or failure.

By the next meeting I had, with the aid of a young lawyer much interested in this work, secured a constitution, which was to by changed then and there as the boys saw fit. Let us have in mind that these boys were between the ages of nine and sixteen years, and the majority of them were below thirteen years ; so that at first we might question their ability for such work, but in this matter we were most agreeably surprised. The constitution, after being talked over and altered in three or four places, was finally adopted. Some of the main features of the constitution we insert here in order to get a better understanding of the club.

The Preamble clearly sets forth what the Club stands for—

We, the boys of the First Congregational Church of Danbury, Connecticut, in order to form a more perfect union between ourselves and the Church, to promote our moral welfare, to provide means of social enjoyment and to educate ourselves for the duties of American citizenship, do ordain and establish this constitution for the First Church Boys' Republic. The name " First Church Boys' Republic" was adopted as our title for the club, and this name carried in itself what we wished—that it was a boys' republic in connection with a Church.

The three great branches of government ; the legislative, executive, and judiciary were provided for, and in addition to these a chancellor was appointed, who should be the assistant pastor. He has a general supervision of the entire club and could be appealed to for advice. By holding this office I was given an opportunity to take part in the proceedings in an official way, and thus my presence could not be held obtrusive.

The legislative department is composed of all members not holding offices in the republic, and is called the congress. To the congress is given power to make laws, levy fines, provide punishments for violations to its laws, and to make rules for the regulations of a militia, with its army and discipline. All laws are subject to the approval of the president and the chancellor.

The president is elected for a term of three months, and in order to run for that office, his name must be endorsed by at least five citizens, and posted one week before the election. The president appoints his own cabinet, which consists of a secretary of state, a secretary of war, a secretary of the treasury and an attorney general. The president is held responsible for the order and proceedings of the meetings, and he is not lacking in ability to control, though brought out by a "Hey, you kids there, come to order."

The judiciary consists of the chief justice who presides at all trials, and the attorney general, who prosecutes members arrested by the chief of police. All arrests are made by a warrant issued by the attorney general, at the instance of the chief of police.

Fines are arranged for offenses, which are specified in the by-laws. One of these deserves especial mention: "Every member of the Republic shall attend the Sunday school of the church every Sunday. Any member found absent from Sunday school can be fined, though not more than ten cents, or be deprived from wearing the badge of the Republic, at the will of the court." Thus in addition to teaching the boys the principles of civil government, the use of the ballot and the duties and methods of citizenship, we have a direct bearing on the life of the church. This feature is unique, so far as is known, and has met with considerable success.

In order that we might make the Republic in every way as closely connected with the Church as possible the term "disorderly conduct" was interpreted to mean any disorderly behavior during the meeting of the club, in the Sunday school or Church, and in any other meeting or meeting rooms connected with the Church. This would give us entire control of a boy so soon as he entered the grounds, a privilege we coveted since frequent annoyances had been caused by the behavior of these boys in the Sunday school and Christian Endeavor meetings. Misdemeanors in the Boys' Clubs of the American Institute of Social Service extend to a boy's conduct when outside of his club building as well as inside. This is a good plan, and while such a law is not directly specified in our court or by-laws, yet should reports of such misdemeanors—lying, gambling, smoking, etc., come to our no-

tice it would be promptly a matter of discussion by the Club as to whether such a one should be allowed to remain.

There are two sets of badges, one for the officers to be worn when the Republic was in session, and the other for the members to be worn all the time. This letter badge bore the letters "F. C. B. R." upon a shield. A badge lost means a fine of twenty-five cents. The finances of the club are derived from the fines and from monthly dues of ten cents a member. The funds go toward badges and guns for military drill and equipment. A plan for initiation has been devised, secret except that the boys are encouraged to confide to parents all the affairs of the Republic.

The club has grown from a membership of twenty-three to one of forty. The majority come from families of the Church, but a few from outside, although we have endeavored to avoid drawing boys from other Sunday schools. An absence, save for sickness is rare. In the Sunday school the attendances have been increased, and mostly by boys of our *own* church, who before did not attend, and likewise the attendance at our Christian Endeavor societies. These "Boys' Club" boys are made to feel their importance whenever an occasion arises. It is they whom we appoint as ushers at public services, and whom we call upon when any special matters are to be looked after. Because they wear a Boys' Club badge, they are made to feel they can always be relied upon, especially in helping keep order in the Sunday school. It is by all means important that teachers be found in the Sunday school who understand boys and are willing to bear a little with them. Only one part of the work—getting the boys to Sunday school is accomplished by the club, and it must be equally as well looked to that when there, he be held. The teacher can do it, though he must be of the right kind.

In what way has the work developed the boys? It is constantly seen in their work that character is being formed for good. The boys are trusted implicitly and *their* word stands. For instance at several of the Sunday school meetings the Chief of Police failed to get some of the names of the absent. The President asked all who were absent to stand up. Up the boys got, even though they know they are to be tried for their absence. Again, one night a window was broken. No one saw

it done, but at the next meeting a boy stood up and said he broke the window and was willing to pay for it. It seems he had been assisting the Secretary of War in putting away the guns. When this was told, one of the other boys said, "I think be'ins as he was helping put the guns up and bein's he didn't mean to do it he oughtn't to pay all, and so I say let's all 'chip in' and pay for it." All did "chip in" and a new glass was put in. I merely mention these incidents to show that this work is helping to develop the boys in the right direction. When complaints are made to me about the boys of the church they are always to be verified by the boys before anything is done. In other words they are made feel we trust them fully and so far, I have yet to find, that *trust betrayed.*

OUR RELATION TO WORLD WIDE MISSIONS.

BY WILLIAM J. HAIL, B D, '04.

NEVER in her history has the call to a wide service fallen on the heart and consicence of the Church as it does today. All the intricate lines of Providence have converged upon the missionary efforts of the Church, and unless she is false to her Faith the Church can but give herself with might and new power, and speed her hosts to the front till the happy consummation of her Master's crusade. The startling history of the Anglo-Saxon race during the last four centuries during, which time it has gone forth from its island home to build up mighty empires in all corners of the world, is only paralleled by the growth of that other Teutonic achievement begun by Luther, moulded by Calvin and carried across the sea by the Pilgrim Fathers. The Protestant Faith has dominated the ruling nations of the world and has fairly commenced its work of carrying the Gospel to all mankind. The Anglo-Saxon as ruler of vast portions of the earth, and counsellor of others, holds in his grasp the weal or woe of multitudes of dusky races. Not alone is it his to preserve order and exploit distant lands for his own commercial or political advan-

tage; Rome's decay shows the ruinous end of such a course; but has also the task of teaching the world the lessons of popular education, personal liberty, popular government, and lofty moral and religious ideals. The last is by far the most important group of lessons, for without some moral and spiritual anchor the free, self-governing, educated populace is apt to suffer the fate of Hellas.

It is then on the Church of Jesus Christ that the greatest responsibility lies. Her opportunity as the guardian of the secret of Anglo-Saxon civilization—the Gospel of Jesus—is a greater call to arms than ever went forth to the Mediaeval Church when it was stirred to undertake those romantic Crusades.

One of the great tragedies of the hour is the fact that a deficient conception of the Church has rendered so large a section of the Christian world unresponsive. The true church has a double function. It is the Communion of Saints—the home, the fostering mother of the soul, where in the fellowship of like minded brothers and sisters in the Faith one may develop the life of the true Christian. But this is only the first step. Just as the home sends forth the full grown son to take his place in the world, to build a new home and lose his strength in laboring for family and state, so it is the function of the Church, when she has reared her children in the Faith to send them forth to plant her faith in the world. As the man may have to make for himself a place far away from the old homestead, so the son of the Church may have to rear his spiritual home under strange skies and labour for new people. The average Church has emphasized too much the aspect of its activity that makes it a home, and has failed to realize that it is the base whence go forth colonies to win the world. If the Church were not a kind fostering mother, bearing and rearing stalwart sons, there would be none to go forth and accomplish her work. If, on the contrary, her sons remained under the parental roof, pampered and coddled, how could her force and message be felt in the world?

By what means is the Church to be delivered from a one sided view of her mission unless it is by her ministers, and how are her ministers going to deliver the Church if they, too, have a one sided view of her work? The minister is called to be, in a most vital manner, both priest and prophet. We must declare to

the people those things that shall heal their broken spirits. At the same time the stern call of duty and opportunity, and the vision of the fulfilled Kingdom of God must be his and from him reach the people. If he is merely pastor ; or if he is merely prophet and general, he has failed in his real mission.

There are two sharply defined classes of candidates for the ministry among our students in the Theological Schools — those who look forward to the pastorate and those who anticipate some form of missionary service, whether in the cities or frontiers of our own land, or in other lands. Sometimes it almost seems as if these were mutually exclusive. Their attitudes toward the Church seem to be exactly the reverse, and each is onesided. The one who looks forward to the pastorate dreams of some active, well organized Church, of more or less intelligent members, which shall meet and solve the usual parish problems that come within its purview. In a general way it is interested in missions, but that being a subject apart, and the absorbing character of local needs requiring so much time and energy, it does not give sufficiens thought to world-wide missionary problems.

On the other side, those who anticipate a missionary career are naturally enthusiastic regarding all that pertains to the spread of the Kingdom. They feel — with some justice — that the missionary programme of the church is her supreme duty, and lament that she is not awake to her privilege. So far all is well. Often, however, they fail to realize that the army in the field presupposes coöperation and full sympathy with the conditions at home. The whole population cannot be at the front, nor is the home base that provides recruits and supplies less essential than the force in the field. The candidate for the missionary service often fails to show the sympathy that he should have for his fellow servant who remains behind and holds the Church true to its vision. Neither does he always admit that it may be as much of a sacrifice for the other to remain at home as it is for him to follow the colors.

In the ideal Christian Church the choice prize will be the Foreign service — as it is in the State even now. Then the man who is called to that branch of the work will not seek to pose as a hero ; but with humility he will thank the great Captain that he is worthy to be a warrior in his Legion of Honor. But to him

who goes forth there is the temptation that he shall despise the quiet of the peaceful home, and yearn for the glamour of war, for the camp, for the new and strange people He is apt to think of the army as everything, and the educators and organizers and the commissary and medical staff as something secondary. Lest such a temptation assail one, let each man who hopes to enter that service so direct his course as to know and appreciate the sacrifices that are made by the home base in his behalf.

To the one who chooses the Home Field there are also temptations. Far from the noise of battle; comfortably removed from the heartrending needs of the Heathen world, he is tempted to fill his thoughts and burden his heart with the woes—many of them real, many of them fancied — of the local community, and to minimize the oft-repeated appeals for aid. The truth remains that the last and only marching orders of the Church are to go into all the world and build up the Kingdom of God everywhere. Its supreme mission is to bear that which it has received to the world As truly as it partakes of the rich food of God's word and lies down to sleep, will its muscles become flabby and weak. Those who minister to the Churches must, if they are true to their obligation as servants of God, be interested in the missionary work, recognizing it as a part of the cause in which they are engaged. They must be virile. They must put iron into the souls of men and send them forth from the Church home to fight for God.

No minister of Jesus can, in the light of his Master's teaching, call his career a successful one, if he has merely sought to build up a machine and then to rest. If, however, he has built up a machine and has set that machine to work he has been highly successful. If one merely coddles and nurses his congregation, teaching it to lean on him for support; if one preaches a gospel of ease and of selfishness to the vigorous young men and women, and softens their spiritual fibre and deadens their enthusiasm, he is no true servant of Jesus. If, however, he wears his life away in rousing them to visions of service and consecration; if he exerts the power of a great appeal; if he marshals the hosts of the Church to the conquest of the world; then he shall reap a harvest of joy unspeakable.

In the last analysis it is not a call to this or that or the other

field that is the chief thing. It is a matter of personal devotion to the Master. One who is filled with His spirit need not fear a narrow vision. Nor need he lament his lack of power. For when the Master's people recognize the Master's voice they follow; and one who has yielded himself fully to the Master's service utters His message. He cannot stop, in his zeal, until he has worn himself out in proclaiming the universal sway of the King of Kings—not only outwardly over the whole world; but inwardly, over the body, mind and spirit of every man.

A NEW DEPARTURE IN SOCIOLOGY AT YALE.

PROFESSOR WM. B. BAILEY.

IF a preacher is to exert much influence for good in the community where he is called to assume his work, it is necessary that he have a tight grip upon certain great central truths. His sermons may be ever so brilliant, but if the faith underlying the preaching is doubted, the message will not carry conviction.

There is another demand made upon the modern minister. He is supposed to organize most of the work for humanity which is done in the small community. It is here that the need for special training makes itself felt. If we are planning a successful ocean steamship we are sure to include a mighty engine to develop the power, but of what use is the generation of this power unless it is properly applied through the propeller? The minister with his deep interest in humanity, must know how to properly apply his energy to the problems with which he is confronted, that he may attack them on the lines of least resistance. The amount of energy at the disposal of an individual is limited, and since he is confronted by many problems, it is necessary that this energy be so expended that the greatest possible advantage be gained.

Since the minister in a modern parish is supposed to be the director of the social work of the church, it is important that he should have some theoretical training along this line before entering upon his life work. With this end in view most theological

seminaries have connected with them a department of sociology, in which the problem of crime, pauperism, intoxication and allied subjects are studied in the class rooms.

It has been decided in the Yale Divinity School to go one step further and join the practical experience of the field to the theoretical instruction of the class room. There will be offered during the coming year for the first time a course in practical philanthropy and welfare work. The object of this course is not only to fully equip the minister for any demands which may be made upon him along this line, but also to send forth men who will be competent to take charge of certain branches of charitable work in cities.

In order to improve this training, arrangements have been made by which members of the course will be allowed to coöperate in the work of some of the philanthropic organizations of New Haven. A limited number might become residents at Lowell House, a social settlement, for the enlargement of whose work a new building is now being erected. Since a walk of less than fifteen minutes separates Lowell House from the campus, it will be possible for men to take several hours' work in the University, and at the same time get the practical training which will enable them to take charge of settlement work. The Organized Charities have consented to admit the members to a share in their practical work, that they may become acquainted with the activities of an institution of this kind. The Probation Court will afford an opportunity to study the scientific treatment of juvenile offenders. The members of the course will, during the year, make a thorough study of some social problems in New Haven.

It may be objected that New York offers a far better field for the study of sociological problems than does New Haven. True it is that any problem present in New Haven would probably be found intensified in New York. But New York is peculiar among American cities, and is, in many respects, in a class by itself; whereas New Haven has much in common with many of the cities throughout the East which have a population very close to it in numbers. He who is planning to devote his life to the Christlan ministry may do well to consider that he is much more likely to be called to some smaller city than to New York. The problems with which he has become acquainted in a city of a hundred thousand may become those of the city where his life-work is done.

THE PROPOSED CHURCH UNION.

THERE has come to hand a pamphlet on the proposed union of the Congregational, United Brethren and Methodist Protestant churches, reprinted from the *Bibliotheca Sacra* of April, 1906. It contains a review of the situation, with a full history of the steps so far taken. In view of the importance of the project and the comparatively slight knowledge that seems to be possessed by many of those who ought to be deeply interested in it, a presentation is here made of the results of the general council held in Dayton, Ohio, last February.

Official delegates of the three denominations concerned, assembled in February, after a long series of negotiations and preliminary arrangements by joint committees.

When we consider that the project is national in its extent and includes three distinct types of church polity, reached, of course, through independent lines of development, the attempt almost seems necessarily futile. The size of the denominations, according to the latest figures, are: Congregational, 667,951 members, 6,127 ministers, 5,979 churches; United Brethren, 259,272 members, 1,960 ministers, 3,927 churches; Methodist Protestant, 183,894 members, 1,551 ministers, and 2,242 churches. The totals of the new organization will thus be 1,111,117 members, 9,638 ministers, and 12,148 churches.

As a declaration of faith the Council recommended this:

"We, the representatives of the Congregational churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church, rejoice at this time to enter into union with one another, through the grace of our Lord Jesus Christ, in the love of God, and for fellowship in the Holy Spirit. In this solemn act of faith and obedience toward the great Head of the Church, we do most humbly and confidently make confession of our faith and heartily renew the consecration of our lives to Him and to the service of mankind.

1. Our bond of union consists in that inward and personal faith in Jesus Christ as our divine Saviour and Lord on which all our churches are founded; also in our acceptance of the Holy Scriptures as the inspired source of our faith and the supreme standard of Christian truth, and further, in our consent to the

teachings of the ancient symbols of the undivided Church ; and to that substance of Christian doctrine which is common to the creeds and confessions which we have inherited from the past. But we humbly depend as did our fathers, on the continued guidance of the Holy Spirit to lead us into all the truth.

2. We believe that God, the Father and Lord of all, did send his son Jesus Christ to redeem us from sin and death by the perfect obedience of his holy will in life, by the sacrifice of himself on the cross, and by his glorious resurrection from the dead.

3. We believe that the Holy Spirit, the spirit of God and of Christ, moves in the hearts of men, calling them through the gospel to repentance and faith, awakening in them spiritual sorrow for past sin and confidence in the mercy of God, together with new desires and a new power to obey his will.

4. We believe that those of the sons of men, who, hearing God's call of divine love, do heartily put their trust in the Saviour whom his love provided, are assured by his word of his most fatherly forgiveness, of his free and perfect favor, of the presence of his spirit in their hearts, and of a blessed immortality.

5. We believe that all who are through faith the children of God constitute the Church of Christ, the spiritual body of which he is the head, that he has appointed them to proclaim his gospel to all mankind, to manifest in their character and conduct the fruit of his spirit, that he has granted them freedom to create such offices and institutions as may in each generation serve unto those ends, and that for the comfort of our faith he has given to his Church the sacred ordinances of baptism and the Lord's Supper.

6. We believe that according to Christ's law men of the Christian faith exist for the service of man, not only in holding forth the word of life, but in the support of works and institutions of pity and charity, in the maintenance of human freedom, in the deliverance of all those that are oppressed, in the enforcement of civic justice, and in the rebuke of all unrighteousness.

Possessed of these convictions, both as truths which we do most firmly hold, and acts of faith which spring from our hearts, we do, therefore, in the happy consummation of this union and in the name of all the Churches which we represent, commit ourselves, body, soul and spirit, to the faith, love and service of him

who made us and saved us, the everlasting God, our Father, Redeemer and Lord. To him be ascribed all praise and dominion and glory, world without end. Amen."

The scheme of polity is short and is as follows :

"(A) The unit of our fellowship is the local church, and the character of our fellowship is that of a representative democracy.

(B) Our coördinate principles are freedom and fellowship, a freedom which leaves each local church free in its separate affairs, a fellowship which unites all the churches for mutual care and coöperant action."

NOTICES OF RECENT BOOKS.

THE problem of the Old Testament is the question whether these Scriptures are to be received at their face value, giving a true account of the course of Israel's history and the origin of Israel's laws, or whether they reflect, as modern scholarship in a large degree holds, mistaken notions. Prof. Orr* argues with great ability and learning for the first position. He approaches his subject first with the natural bias he claims, of a believer in a supernatural revelation of God in Jesus Christ. Something similar, he holds, must likewise have been in Israel for "only that view of revelation in Israel is adequate which finds its necessary culmination in His person and redemption." And into this view he thinks fits very badly the modern conception of the Old Testament which finds so much of myth, legend and error in its pages. Out of the Revelation of God has grown the literature of revelation, recording its progress and made or kept by its spirit, and therefore this literature as a historic record as well as in its religious teaching is substantially correct. Truth is implied from its very origin. This is the first argument of this book. It will have little weight with those who realize the vast difference between the simple spiritual truths of religion and a knowledge of historic and scientific facts. The possession of the former is no guarantee for a possession of the latter. After presenting this presupposition in favor of the historical veracity of the Old Testament the phenomena of

*_The Problem of the Old Testament. Considered with Reference to Recent Criticism._ By James Orr, D.D., Professor of Apologetics and Systematic Theology, United Free Church College, Glasgow. Charles Scribner's Sons, New York. $1.50.

these Scriptures themselves are examined. From the antiquity allowed by the critics to the documents J and E, is argued their credibility, first because from the antiquity of these prophetic documents it is clear that the prophetic conception of Israel's religion long antedates the prophets of the eighth century, and secondly the fact that we have the same tradition of Israel's origin in two independent forms suggests that we have true historic writings, a view that is corroborated by the very early and common use of writing and a high development of literature in the ancient East.

Next are examined the counter theories of modern criticism: (1) That the patriarchs are personifications; (2) that Israel's early religion was polytheism; (3) that Israel's early worship was that of the Semitic people generally; (4) that the sacrificial law came not through Moses, but was a gradual growth; (5) that the accounts respecting the origin and character of the Ark, the Tabernacle, the Unity of the Sanctuary, the Aaronic Priesthood and the Levites are largely, if not quite erroneous. All of these modern notions are examined with a full consideration of the points alleged in their behalf, and it is claimed that they find no adequate support in the Scriptures rightly understood.

Then are exhibited the difficulties and perplexities seen in the analysis of the documents J and E, in the date assigned for the composition of Deuteronomy, and in the documents assigned to the Priest Code and in their dates.

Thus is covered the entire question of the historical and literary character of the Pentateuch and the examination is exceedingly thorough and able, so much so that I shall take up this book next year with a class for the purpose of reviewing from the traditional point of view this fundamental problem of Old Testament study.

Dr. Orr's final conclusion, however, is far removed from the old traditional one. His result, is not that Moses wrote the Pentateuch in its present shape and extent, but a view of the essential *Mosaicity* and relative antiquity of the Pentateuch composed by a method of "collaboration" and coöperation," indicating that the original composers worked with a common end which brought the Pentateuchal books into their present shape. That which criticism puts at the end of Israel's history Dr. Orr places at the beginning, with this difference, that these early compilers were not irresponsible *redactors* like those assumed by the critics, but controlled by an impulse given by Moses which gave a unity to their work. (pp. 369 f 375 f). Dr. Orr also enters no plea for an incorrect Scripture, only that

the narratives in substance are correct, that, for example, the patriarchs were real persons with whom God established a prophetic covenant, and that the law in its detail and ramifications came through Moses and thus that Israel began its career as a church.

This book* tells how the masses *have been reached* by the Wesleyan Methodist Church in London. It is a graphic description of religious conquest, and is replete with lessons for church workers everywhere. No one can read this narrative without feeling that the present declension of many churches, both in the city and the country, is due to an adherence to methods of work and organization illy adapted to present conditions.

Paul, Luther and John Wesley have been the three greatest human forces in the Christian Church. Wesley stands the nearest to us and was the more like Paul in his activity and seems greater in Christian grace and poise than Luther. Prof. Winchester* has portrayed his career and character with singular literary grace and with definiteness and insight and withal a judicial temper, making the biography most useful for our times. Every minister to whom Wesley's life and influence are not very clear and distinct should read this volume and receive thereby an up-lift through a knowledge of Wesley's sanity, catholicity, humility, industry, courage and organizing ability, and he should realize that Wesley owed his success among the poorer classes of English society, the wage earners of his day, apart from his untiring zeal and Christlikeness, to the fact that he was a scholar, a gentleman and a conservative. E. L. CURTIS.

WEINEL'S ST. PAUL.—Since the appearance of Harnack's Lectures on the *Essence of Christianity*, a number of German scholars have taken up the task of popularizing theological subjects and problems in the conviction expressed by Harnack in the Preface to his lectures: "The theologians of every country only half discharge their duties if they think it enough to treat of the Gospel only in the recondite language of learning and bury it in scholarly folios." Among these is Weinel, formerly a pupil of Harnack and now a Professor at Jena, a translation of whose brilliant book on St. Paul has recently appeared in English.

In this brief notice I have space only to illustrate the treat-

*"*The Open Church for the Unchurched, or How to Reach the Masses*", by James E. McCulloch. Fleming H. Revell and Company, New York, 1905. $1.00 net.

*"*The Life of John Wesley*", by C. T. Winchester, Professor of English Literature in Wesleyan University. Macmillan, New York, 1906.

ment of the subject by referring to a single example—the Pauline doctrine of atonement. The author holds that "the orthodox theories can rightly appeal to St. Paul as their authority. He was their originator because he first thought that he could prove logically the necessity of the death of Jesus, and because for this very purpose he limited the love of God by the necessity by which God himself was bound of satisfying his justice, that is, of demanding some condition without which his love could not have been realized" (p. 311). Weinel affirms, however, that most modern doctrines of atonement which claim to be orthodox, present "only very pale and shamefaced copies" of this idea, and that their advocates maintain it "more in words and in strong attacks upon 'the unorthodox' than through any inherent truth." Weinel makes bold to declare that we should reject all such ideas of propitiation, "not shamefacedly but consciously," "because they contain an unchristian, a less than Christian, conception of God and his relation to man" (p. 312). The author holds that it would be "a strange kind of righteousness" which could be proved by the requirement that an innocent person should die in the place of sinners. All such thoughts, he declares, "are taken from the animistic religion and are pre-Christian and unchristian, whether they be founded on the blood of bulls or on the blood of Jesus (p. 312). He holds, on the other hand, that a great gain is made when we translate the work of Christ out of all such external and sacramental terms into the language of "ethical change, renovation and sanctification."

G. B. STEVENS.

BOUSSET'S "Jesus"*, published in Germany, in the series of *Religionsgeschichtliche Volksbücher,* for fifteen cents, is now accessible in a good English version. Among brief and popular Lives of Christ it must take a high place. It sets forth in general the view of the life and teachings of our Lord which is now most current among the younger scholars in Germany. It consists of three chapters: I. The Outer Course of the Life of Jesus, and the Form of his Activity; II. The Preaching; III. The Mystery of the Person. The exposition of the teachings of Jesus in the second chapter seems to me especially good. It seems necessary to say that the views of the Messianic consciousness of Jesus held by such men as Bousset, Wernle, J. Weiss and Weinel, should not be taken, as they sometimes are by American writers, as the only present, still less as the final

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* *Jesus,* by W. Bousset. Translated by J. P. Trevelyan. Crown Theological Library. Williams & Norgate. 1906.

and decisive, conclusions of critical scholarship. It would be well if our ministers who read Bousset's "Jesus," as all should do, might also read the treatment of the same theme by Jülicher, which unfortunately is not so accessible.* There is no writer from whom a general summary of his results as to the religion of Jesus, the life and work of Paul, and the movements of the first three centuries of Christian history would be more welcome. Those who are familiar with his classical work on the Parables will know that he does not belong to the "eschatologists," though he gives due place to the eschatological side of the thought of Jesus. His treatment puts stress not on the Jewish elements in his thought, but on the new and original elements, those that rose superior to Judaism. He is not afraid to subordinate the Messianic and apocalyptical features of his teaching to the ethical, nor does he hesitate to find that the ethics and religion which Jesus fused into an inseparable unity are applicable to every age and to our own. Jülicher's treatment of Paul shows the same tact and insight in distinguishing in him the old and the new, and setting in true proportion the temporary and the abiding aspects and values of his thought.

Weinel's work on Paul* is also a book of a popular and generalizing sort, but is longer (399 pages) and more detailed than those just mentioned. The book aims to show how critical scholarship leads to a better appreciation and a deeper gratitude and reverence toward one of the greatest and most misunderstood heroes of Christian faith. Weinel writes both with historical knowledge and with warmth and zest, and his book is of the quickening as well as illuminating sort.

Professor Ropes' book* consists of his Lowell Lectures, given in 1904. Within its necessarily rather narrow limits it presents an admirably balanced and finished picture of the Apostolic Age, its events and its inner forces and movements. Mr. Ropes is conservative as a historian. He has more respect for his sources than he has for the hypothetical reconstructions indulged in by many recent scholars. One might say that this conservatism extends beyond the region of historical evidence.

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† *Die Christliche Religion*, by Wellhausen, Jülicher, Hornack, Bonwetsch, K. Müller, Troeltsch, Herrmann, Leeberg, Faber, Holtzmann, and four Catholic scholars (being one volume of a comprehensive work on *Die Kultur der Gegenwart*. Teubner. Berlin, 1906, 752 pages, M. 18. Jülicher treats The Religion of Jesus and the Beginnings of Christianity, pp. 41-128.

* *St. Paul, the Man and his Work*, by H. Weinel Trans. by G. A. Bienemann. Williams & Norgate. 1906.

† *The Apostolic Age in the Light of Modern Criticism*, by James Hardy Ropes. Chas. Scribner's Sons. 1906.

"Only by the essential truth of Paul's gospel can I explain its power" (p. 150). Not of course that this Harvard professor is a dogmatist. Paul's doctrine of Christ he regards as a pictorial statement of two ideas: that creation and history find their explanation in redemption; and that the highest communion man can have with God is through his revelation in Christ. "The pictorial form is a valuable and true form; perhaps it is not a necessary form for all" (p. 164). The point of view of the book is that of a reverent and judicious, yet free criticism, and it should serve that most useful end, the commending of historical criticism to those who are repelled by some of its less reasonable performances.

It is interesting to note that Jülicher, Weinel and Ropes agree in giving to the doctrine of redemption through the death of Christ the first and fundamental place in Pauline theology. On the other hand we are given three quite distinct judgments as to the origin of Paul's Christology. Jülicher regards it as in the main the apostle's original creation. Weinel believes that its source is to be sought in Judaism, where all the important elements of it were already developed, including the preëxistence of the Messiah, his agency in creation and in the history of Israel, and his character as the architypal, heavenly man. Ropes, on the other hand, though he gives Paul an important part in the development of the doctrine of Christ, finds the real source of all in the resurrection appearances of Jesus, and their immediate result. In the first days in Galilee, under Peter's lead, the decisive step was taken by which Jesus the Messiah was believed to be the Lord in heaven. All that follows, Paul included, consists only in the analysis and definition of what was involved in this initial indefinite exaltation of the Messiah (pp. 70 f.).

F. C. P.

1. "The Inspiration of our Faith and Other Sermons" is the latest product from the fertile brain and skilful hand of Dr. John Watson. In their theological catholicity and comprehensiveness, breadth of humanity, literary facility, their unconventional form and canonical brevity, these are distinctively modern discourses. In spirit they are genuinely religious, and in substance and tone they are in the best sense evangelical. They are of average excellence. There are no really great sermons here that stand out in striking intellectual superiority to all others. The subjects discussed are of practical importance, touching our common moral and religious needs, and their method of treatment never fails of strong moral and religious incentive. The titles readily convey an impression of the sphere of thought to which the reader is to be introduced, and are felicitously sug-

gestive. They solicit attention and interest at the outset, and n following the preacher in the easy and rapid unfolding of his thought, one always finds the judicious mental poise, the analytic expansiveness, the fertility of suggestion, the power of lucid statement and the literary grace that he has accustomed his public to expect from him. All that is best and most valuable in the religious nurture and training of a past generation, brought into judicious alliance with the broader and more humanistic culture of our day, appears here, and the combination gives us a product distinctly in the interest of better thinking and better living.

2. "Brooks by the Traveller's Way," by the Rev. J. H. Jowett, M. A., successor to Dr. Dale at Carr's Lane, Birmingham, contains twenty-six Biblical meditations, originally mid-week discourses, subsequently published in the *Examiner* and finally collected in the present volume. The Biblical note is supreme. Dr. Dale was the great doctrinal preacher of his day. His predecessor, the devout John Angel James, was an evangelistic preacher of extraordinary power according to the standards of the evangelical school of his day. Mr. Jowett follows these illustrious men and wins a hearing not less significant than theirs on the basis of a simple, unconventional, unartistic Biblical type of preaching. These meditations are Biblical homilies, with something of the articulate thought of the sermonic form. Without vicious allegorizing they catch the inner suggestiveness of Biblical truth. Insight into the religious value of the Bible and into the religious needs of men are apparent here. The discourses are crowded with edifying reflections and demonstrate the productive power of the Scriptures in edifying Christian character and in incentive to high living. They are largely textual expansions, and strikingly illustrate the various methods in which the thought content of Biblical truth may be deduced and made effectively useful. The reflective quality is notable. They are well named meditations. They are designed chiefly for Christian believers and are not evangelistic in substance or aim. They abound in hints, in efforts to interpret hidden meanings or thoughts that do not lie on the surface, but are nevertheless naturally and not too remotely suggested by Scripture terms or by fragments of sentences. They appeal to the imagination and to religious sentiment and feeling and show how far beyond the realm of exegesis the homiletic use of Scripture may legitimately range. The title of the volume felicitously suggests the value of Biblical truth for all who in the journey of the Christian life need help. "Thirsting for the Springs," the title of another volume of similar character, suggests the ways in which the experiences of the soul in its longing after God are

met. "Meditations for Quiet Moments" contains the same reflective method of dealing with religious truth. One finds an echo here of the old Puritan method, although in modern form, of dealing with the Scriptures for purposes of edification. Frequent repetitions of the text in new relations of thought serve to secure new significance for it. Frequent personal references and appeals, turning the truth home upon one's self, as if the preacher were the audience, summoning one's own soul to solemn commerce with the truth—all this reminds us of William Jay, who was master of the religious meditation. But it is all distinctive and bears the modern note. The modern world and life furnish the material of illustration, while the substance of thought and the principles educed lie bedded in the Scriptures. These meditations illustrate the fruitfulness of the Scriptures and sólicit the attention of the young preacher especially.

3. "The Evangel of the New Theology," by the Rev. T. Rhondda Williams, minister of Greenfield Congregational Church, Bradford, England, comprises twenty discourses that undertake, in a simple, unconventional and remarkably frank way, sometimes with the use of Scripture texts and not infrequently without, and always in the essay form, to interpret what are assumed to be some of the distinctive and characteristic teachings of what calls itself the New Theology. The term "evangel" does not, as one might suppose, suggest the adaptation of this theology to evangelistic interests, much less does it suggest an illustration of its evangelistic substance or spirit or method. The term simply implies that it contains elements and methods of religious teaching that may well be welcomed as a sort of emancipating gospel for men's Christian intelligence. As to the success of the volume in this interest, opinions will vary. There is much here that is unsatisfactory, but much also that is skilfully and convincingly put. The critical and polemical spirit and method remind us of much of the old Unitarian Apologetic. It lacks in the positive and constructive method. There is too much contrasting of old and new views, and sometimes a failure to interpret what is valuable in the older view.

The first discourse would interpret the attitude of the "New Theology" in its acceptance of a broad basis for the church. The new evangel maintains that the Christian life does not consist wholly in finding Christ, but in seeking him as well. The true disciple is ever a seeker, even though for a time he may find but little. With Schleiermacher the author would hold that the Church properly consists of those who are "seeking religion." Those who truly seek shall surely find, and all such, although they may have found but little, should be welcome to the Church. This contention may involve objectionable applications, but its main principle is surely sound.

The last discourse is the defense of a broad basis for the unification of the world in the sphere of religion. This unification must be effected by getting at and developing what is true in all religions and by bringing it into touch with the truths of Christianity and by perpetuating and disseminating the Spirit of Christ in the world.

The two discourses on "The New Theology and Unitarianism" are the most interesting in the volume, if not the most illuminating and convincing, and will arrest critical attention. The contention is that the old controversy between Trinitarianism and Unitarianism is dead. The Christology of the New Theology maintains that the divinity and humanity of Jesus are identical. He is truly divine because truly human, and truly human because truly divine. There are not two natures, but one. The old orthodoxy affirmed that divinity was separate from humanity, but that the gulf was bridged by Jesus who united the two. Unitarianism denied the union, and affirmed the humanity of Jesus. The New Theology discards the old orthodox method of uniting the divine and human in two natures and affirms that there is but one nature. "The essentially human is the essentially divine." Unitarianism has accepted this Christology. It has therefore abandoned the old position that differentiated the divine from the human, and placed Jesus in the sphere of the human. The question is no longer of the unity of God within himself, but of the unity of God with humanity. The writer recalls a remark of Prof. C. C. Everett more than forty years ago to the effect that "the nature of Jesus is not the double nature. Ours is the double nature." That is, the divine and human are one in essence. In us the unity is disturbed by sin. In Christ it is complete. This is one of the earliest preintimations of modern Unitarian Christology. In the Christology advocated by our author there is a pantheistic suggestion. It fails to differentiate the divine from the human. It confounds likeness with identification, and fails to account for the uniqueness of Jesus.

More satisfactory is the discourse, "Does Evolution Account for Jesus?" The conclusion is that it does not. It contains no final solution of the mystery of any individual, much less the individuality of Jesus. Jesus is still unaccountable, the "wisdom of God in a mystery." "Shall I worship him?" says the preacher. "Certainly, I can not help it." "I will crown him because I feel that he is King." What is the significance of this uniqueness, if it does not differentiate Jesus from, while it affiliates and unites him with the humanity we know?" Mr. Williams is a fruitful

thinker, and has a clear, simple, direct, brave way of saying out what is in him to say. But he is not an altogether discriminating thinker or convincing interpreter. L. O. BRASTOW.

SOME NEW BOOKS ON SOCIOLOGY.

The Trowbridge Library has recently purchased the following books on sociological subjects:

The Elements of Sociology by Frank W. Blackmar, Professor of Sociology and Economics in the University of Kansas. Macmillan, 1905.

Democracy and Social Ethics by Jane Addams of Hull-House, Chicago. Macmillan, 1905.

Sociology and Social Progress, a Handbook for Students of Sociology, compiled by Thomas Nixon Carver, Ph.D., LL.D., David A. Wells Professor Political Economy in Harvard University. Ginn & Co., 1905.

The Science of Penology, the Defense of Society against Crime, collated and systematized by Henry M. Boies. Putnam's Sons, 1901.

Modern Methods of Charity; an account of the Schemes of Relief, Public and Private, in the Principal Countries having Modern Methods; by Professor Charles Richmond Henderson of the University of Chicago. Macmillan, 1904.

The Liquor Problem; a Summary of Investigations conducted by the Committee of Fifty, 1893-1903. Houghton & Mifflin, 1905.

Poverty, by Robert Hunter. Macmillan, 1904.

The Country Town, a Study of Rural Evolution by Wilbert L. Anderson. Baker & Taylor, 1906.

The Bitter Cry of the Children, by John Spargo, with Introduction by Robert Hunter. Macmillan, 1906.

The Jungle, by Upton Sinclair. Doubleday, Page & Co., 1906.

The Long Day, the Story of a New York Working Girl as told by Herself. Century, 1905.

The Prophet of the Poor; the Life-Story of General Booth, by Thomas F. G. Coates. Hodder & Stoughton, London, 1905.

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THE QUARTERLY.

In entering upon the third volume of THE QUARTERLY, few if any changes will be made. The policy as heretofore, will be to provide matters of interest and importance to both the students in the seminary and the graduates in the field, whether that field be in the small town or the city. In the pursuit of this aim we would bespeak the continued co-operation of all our readers in the matter of contributions as well as of subscriptions. The financial success of THE QUARTERLY during the past year is seen in the fact that the new board begins free from all debt and with the assurance of a good start at least.

THE NEW CATALOG.

The annual catalog of the school, recently issued, calls forth a few comments. There are not many changes as compared with the last catalog, yet there are some significant ones. Catalogs of all kinds have the characteristic of being out of date almost as soon as issued, so constantly are changes occurring, and in comparing the recent with the previous catalog, we note that there is no small accumulation of corrections and additions as a result of a year's progress. The last is but two pages larger than the previous issue, but the subject matter has been changed more extensively than this would lead one to think. The most significant difference is the addition of a new department—The Theory and Practice of Missions under the professorship of Rev. Prof. Harlan Page Beach, M. A., F. R. G. S. There will be two prescribed courses, one for the Junior Class in mission fields, and one for the Middle Class in non-Christian religions. Each of these is a one-hour course for the year. Two valuable elective courses are

given: Sinitic Ethics and Religions, and Course for Missionary Candidates. A helpful paragraph is inserted as to allied courses in the University, which can be taken preparatory or supplementary to Professor Beach's work. This department will add materially to the value of our curriculum.

A second notable addition to the curriculum is the course in Practical Philanthropy given by Professor W. B. Bailey and described by him elsewhere in this issue of THE QUARTERLY. New Haven affords unusual opportunities for sociological work, and the practical nature of these advantages are so fully described in Professor Bailey's article that no further word is necessary.

Among other courses appearing for the first time should be noted that in Palestinian Geography by Mr. Madsen, and that in Jewish Pseudepigraphic Literature by Rev. Mr. Frederick Lent. Professor Stevens has extended his course in the Philosophy of Religion to both terms, and has changed his Theological Conference to a course on New England Theology. Note should further be made of the arrangement for Elementary Greek, by which Church History may be transposed with the ordinary Greek work of the first year, and an opportunity allowed for preparation in Greek. Additional changes are mostly improvements, and several University elective courses are added, especially in philosophy and ethics. Both the Junior and the Middle class have one less hour for electives than last year.

A new prize is noted—one of twenty-five dollars to "that member of the Middle class who shall present the best essay of not less than four thousand nor more than six thousand words, on some subject in Systematic Theology, to be announced at the beginning of the year." In this we see a tendency to stimulate a more active and intelligent interest in theology—a subject apt to be thought unpractical by some. One of the distinctive features of Yale is its system of work scholarships, and this should be carefully noted by prospective students and by those seeking to describe the advantages of Yale. It is a most eminently wise and just plan, and should receive due consideration by all.

On the whole, the catalog shows a decided progress in the equipment and facilities of Yale We are holding a place of prominence, and can say it is a deserved prominence. The business side of the school is holding its own, the scholarship side stands favorably with past years, and the general practical side of life and work is normal. All this is reflected in the recent catalog, which adequately describes the conditions here at Yale.

THE SCHOOL.

Another fact brought to notice by the new catalog is that the attendance of the school has decreased from a total of 115 in 1904–1905 to 83 in 1905–1906. And this leads to a few comments under a separate heading. The encouraging feature about it all is the fact that the Junior class has increased, while the others, except the Graduate, have decreased in size. The question at once comes up, why is this so? With the school upon a secure financial

basis, and with the splendid equipment in every other respect, there seems to be no good reason why there should be a decline in attendance. But since there is, we must find out some way to remedy the fault. It seems to us that the reason lies in the fact that the advantages of the school have not been sufficiently advertised. Perhaps not so much the failure to put an inch or more of description in the various college and religious publications, though this has been curtailed to an extreme during the past year but the failure of the students and alumni to do personal work. It would be extremely interesting to know just how many have been induced to come to Yale because of the influence of Yale men. While the figures are not known, it would seem evident that the opportunities of such persuasions were far greater than the actual accessions. Now, most of the students at the seminary are direct from college and have not lost their contact with their academic friends. Very evidently, then, the seminary student can do a great deal to keep Yale before his undergraduate acquaintances. He can send the catalog to prospective theologues, he can subscribe for THE QUARTERLY for his college Y. M. C. A. reading room, he can address personal letters or general communications to the men or the college paper; and, best of all, by his visits to the college he can impress the men there with the fine opportunities to be found at Yale. A very excellent scheme was used by the Beloit men at the seminary last fall. Each Beloit man at Yale wrote a short letter to the Beloit weekly paper and described either some experience, his impressions, or the opportunities of Yale. The paper was called a Yale number, and could well be used as an advertising means for the seminary.

The alumni constantly come in contact with college men. In addition to presenting the claims of the Christian ministry to such and all too little of this is done by pastors, the alumni could tactfully present the equipment of Yale as the best that seminaries afford. We have here a faculty hard to equal, a curriculum enriched by many University privileges, an equipment of buildings, with accessories of libraries, laboratories and museums difficult to surpass, and a field for practical work that is varied, typical and instructive.

Let neither class shift the responsibility, but take up the joyful work of spreading the influence of Yale. We are all loyal Yale men, and let us then show our devotion in a practical, sane way.

SEMINARY NOTES.

The fifth quadrennial convention of the Student Volunteer Movement for Foreign Missions, held at Nashville, Tenn., Feb. 28 to March 4, 1906, was attended by forty-seven Yale delegates, of whom the following were from the Divinity School: W. J. Hail, 1904; D. J. Cowling, T. E. Nugent, A. D. Ohol, S. A. Stewart, B. P. Tyler, 1906; H. E. Brown, D. A. Leavitt, K. O. Thompson, A. E. Westenberg, 1907; W. L. Ferris, D. W. Kurtz, T.

B. Lathrop, A. E. Shattuck and B. F. Wyland, 1908. Professor Stevens attended as representative of the Divinity School faculty, and Professor Kent of the Academic faculty.

The annual reception of the Middle class was held in the Trowbridge Library Friday, April 27, and was, as usual, an enjoyable occasion. The program consisted of two selections by the University Orchestra, one by the University String Quartet, two solos by Miss Grace Walker of New Haven, a solo by Mr. W. L. Ferris, '08, and a reading by Prof. J. Wetzel of the Law School. The committee in charge was K. O. Thompson, H. E. Brown and A. E. Westenberg.

The Alumni Lectures were given in April by Rev. E. M. Chapman '90, on the subject "The Religious Factor in Nineteenth Century Literature."

Mr. Ezra P. Merriam has been appointed as superintendent of the Divinity buildings.

The class of 1908 has undertaken the support of a native theological student in Medak, Deccan, India, and expects to continue during his course there.

Prof. Herbert F. Willett of the University of Chicago spoke to the students on April 20. His straightforward talk on the ministry was much appreciated. On April 27 Dr. Arthur H. Smith of Pang Chung, China, spoke on the call of foreign missions as a life work. The breadth of his experience and the manner of presentation made a telling address. On May 10 Dr. Smith gave a University lecture in Dwight Hall on "The Possibilities of Yale in China," in which he showed the supreme need and opportunity of working through the Yale Mission at Chagnchow.

The faculty have voted to discontinue the book-room next year. It is not that the book-room has not been a financial success, for it has been, but because the room can be rented, and because the Yale Co-operative Store is the central and well-equipped place for the sale of all student supplies. This change, while regretted for some reasons, will bring the Divinity School into closer touch with the University, and anything that serves to unify all the departments of the University is to be commended.

The New Haven Association of Congregational Ministers met in the Historical Library for Foreign Missions April 2, and granted licenses, upon examination, to three men: R. S. Smith, '06, K. O. Thompson and A. E. Westenberg, '07.

The Divinity School commencement will occur June 3 to 6, 1906, with the following program:

SUNDAY, JUNE 3:

4 P. M. Communion Service in Marquand Chapel, conducted by Professors Brastow and Porter.

7.30. Baccalaureate Address in Center Church by Rev. Henry H. Tweedy, Pastor of the Second Congregational Church, Bridgeport, Conn.

TUESDAY, JUNE 5:

10 A. M. Downes Prize Scripture and Hymn Reading contests for the classes of 1906 and 1907. The contestants will be: 1906, Messrs. Blair,

Burton, Pierce, Rowell Smith and Tyler; 1907, Messrs. Calderwood, Good, Leavitt, Thompson, Westenberg and Wilson.

3.30 P. M. The Alumni Meeting, with a discussion of the subject "The Significance of the Personality of Christ for the Preacher. (1). For the Preacher's Theology, by Rev. Percy H. Epler, '96, of Worcester, Mass. (2). For his Preaching, by Rev. Willard B. Thorp, '91, of Chicago, Ill. (3). For his Personal Religious Life, by Rev. Ernest G. Guthrie, '04, of Rochester, N. Y.

8. 30 P. M. Reception to the Graduating Class, guests and friends of the Divinity School in the Trowbridge Library. Various class reunions will be held during the late afternoon and evening.

WEDNESDAY, JUNE 6:

10.30 A. M. Graduating Exercises in Battell Chapel. Addresses will be made by Messrs. Maurer, Porter, Rowell and Smith, followed by an address to the class by Professor Stevens.

1 P. M. Luncheon in the President's Reception Room, Woolsey Hall. Rev. Isaiah W. Sneath, Vice-President of the Alumni Association, will preside. Informal addresses will be given by President Hadley, Professors Curtis and Walker, and Mr. Burton, '06.

ALUMNI NOTES.

1870.—Prof. Charles S. Walker resigns Chair of Political Science and Chaplaincy of Agricultural College, Amherst, Mass.

1875—Rev. J. A. Freeman accepts Deep River, Conn.

1877—Rev. Prof. Jonathan E. Bissell resigns Streator, Ill

1889—Rev. Frederick W. Burrows resigns First Church, Braintree, Mass.

1891—Rev. Henry S. Bush accepts Constantine, Mich.

1892—Rev. Edward P. Seymour resigns Charlemont, Mass.

1895—Rev. J. Owen Jones died April 1, 1906.

1896—Rev. Edward L. Noble resigns Second Church, Biddeford, Me., to take effect Sept. 30.

1896—Rev. Charles N. Thorp accepts First Church, Chelsea Mass.

1897—Rev. Amos T. Harrington resigns Churchville, N. Y.

1897—Rev. Charles S. McFarland accepts So. Norwalk, Conn.

1897—Rev. Wm. M. Short accepts Nekoosa and Saratoga, Wis.

1898—Rev. Jesse Sarles accepts Virginia, Wis.

1900—Rev. N. Osborne accepts Burlington, Iowa.

1901—Rev. Wm. J. C. Rolph declines First Church, Racine, Wis.

1902—Rev. Alexander McKenzie accepts Union Church, Winthrop, Mass.

1904—Edward B. Adams ordained March 21, 1906, at Greens Farms, Conn.

1904—Rev. Thomas F. May accepts Plymouth Church, Kellogg, Idaho.

1905—Rev. Roy M. Houghton accepts First Church, Derby, Conn.

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1906—Charles L. Hill accepts Freedom and St. Clair, Minn.

1906—John M. Hinds accepts Second Church, Norfolk, Neb.

1906—Oscar E. Maurer accepts Great Barrington, Mass.

1906—T. E. Nugent accepts assistant pastorate First Church, Meriden, Conn.

1906—J. A. Scheuerle accepts Hartford, Vt.

1906—Robert S. Smith accepts assistant pastorate First Church, Montclair, N. J.

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